

THE FIELD IS THE WORLD

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THIS number of the HELPER will come to our readers at a time when many in the cities will have returned from a visit to Mother Nature; when cool breezes and lengthening evenings bring vigor and inspiration to work; when the children with satchel and basket turn their bright faces schoolward, leaving mother's hands a little freer; when in church and society, as well as in the home, all faces turn to the work of another season. It is important that, under these circumstances, missionary plans be not left to follow in the rear, after everything else has received attention. Such a practical recognition of the work, as of the least importance, is most unfortunate. The teacher who promptly appropriates certain hours for all recitations except for one study, and who says of that, "We will work it in whenever we can," at once impresses the pupils of its inferior importance. Let those who pray consistently, "Thy kingdom come," see that the cause of missions, Home and Foreign, is placed abreast of other church work. See that the Missionary Committee is kept full of earnest, devoted souls. Do not let three or four months pass with nothing done because the chairman is detained at home by sickness in the family, or is called away on business. Let every Auxiliary have a good house-warming meeting at once, and let something bright and interesting be planned for the Children's Band.

VACATION THOUGHTS.

“**H**OW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! ”

Sitting here by this farm-house window, with the whole White Mountain range in view, this passage of Holy Writ has come vividly to us. Following with the eye the far-off outline of Mt. Washington, until it is lost behind the nearer peaks, we trace the changing lines of beauty until our attention is fixed on one of the nearest hights. In fancy's dream the above passage becomes a present reality. We are in a far distant country in the olden time. Railway and telegraph have not been evolved from civilization's brain. Messages are carried from one part of the country to another by relays of swift footmen. From the roof of an Eastern house we watch yonder high with eager eyes. Ah, there he is, the carrier of news ! He is divested of all unnecessary clothing, that he may attain the utmost speed. What word does he bring ? Is it of war, with its terrorizing effect upon every household ? or will he speak of peace that shall soothe and inspire ? On he comes, and soon we get the glad news of a wise proclamation from our king, and visions of peace and plenty make the earth look glad.

But why should this messenger come to tell *us* this good tidings ! We are far away from the king's palace. There are thousands of people near at hand. It is doubtful if all of them are informed. Besides, there are plenty there who are suffering from the effects of the years of war ; maimed ones to be healed, bereaved ones to be comforted, neglected lands to be reclaimed. “ Ah,” you say, “ how selfish it would be to keep this good news in one little spot in the kingdom ! All have a right to hear the king's message. It would be a great wrong not to spread the glad tidings to the remotest parts of the kingdom.”

Yes, good reader, you are right. But are there not members of your church who are doing just that wrong ? Never was

such a message carried to any country as that of the salvation which Jesus brought to us. Through him our kingly Father proclaimed good news to all mankind.

"We have enough to do in our own parish, without sending messengers to proclaim this news to others." Where is the church in which this has not become a trite saying?

Oh, the selfishness of the position! There is not a spot on this earth so remote, not a valley so deep, not a corner where ignorance is so dense, but it becomes our duty to send there swift-footed messengers, who from the height of Gospel truth shall proclaim the glad tidings and go on and on publishing the wonderful peace established between man and his God through our Lord and Saviour. Every soul in this great kingdom of our Father has a right to hear this good news, and there is no time to lose in doing our best to disseminate it.

Our coming General Conference will be equal to the great responsibilities resting upon it, only as it makes it a part of its work to plan for broader and more effective missionary work in our own and heathen lands.

CONVERSION OF GOPAL JOSHEE.

FEW things have impressed thoughtful people as meaning so much for the emancipation of the women of India as the story of Anandibai Joshee, the high caste Hindu woman who, in opposition to all the customs of her country, came to the United States for the study of medicine, took the degree of M. D. in a Philadelphia college, and afterward returned to Poonah, India. Her death soon after caused wide-spread sadness and profound regret.

It was true she did not accept Christianity, but it was easy to see that, in her independence of thought and action, she had opened a door through which others of India's daughters would pass, and that the anguish of widowhood and the wrongs of child-marriage would soon have found voices among the Hindus to speak for them.

The coming of Ramabai, a cousin of Dr. Joshee, to this country, with the wide-spread influence which she exerted and the organization of circles for the support of her college for high-caste widows soon followed, arousing an interest in the condition of that class among thousands of people who had given little thought to it before.

While in this country Dr. Joshee was accompanied by her husband, Mr. Gopal Joshee, and he, like his wife, maintained his continued adherence to Brahminism, and expressed decided hostility to Christianity. It is therefore with deepest interest that we read not only of his recent conversion, but of the noble, manly way in which he seeks to do what he can to redress wrongs and counteract former acts.

The *Missionary Herald* for August gives the following interesting facts :—

“In some correspondence with Rev. Mr. Harding of Sholapur, Mr. Joshee gave his reasons for selecting Rev. James Taylor, of the Society for the Propagation of the Gospel Mission at Ahmednagar, as the person to baptize him. In this letter he said : ‘It is immaterial who baptizes me. But I have an amend to make. I have not been an admirer of Christ and his disciples. I have spoken hard things against Christianity and the missionaries in general. *I have vilified them to the bitterest point possible.* Mr. James Taylor was the missionary alluded to in my *lectures in America against Christianity*. And is it not right for me to receive baptism at the hands of one whom I have vilified? I have had nothing to do with him for the last twenty-three years. We were cut asunder, as it were, but when it occurred to me that I should confess Christ publicly, I thought I should ask Mr. Taylor to perform the ceremony.’

“That Mr. Joshee does not intend to be a silent professor of the Christian faith is shown by a recent communication he has sent to a Hindu paper, the *Poonah Vaibhav*. A translation of this letter has been forwarded us by Mr. Harding, and we are

sure it will interest our readers, as showing the character and views of this recent convert from Brahminism :—

“I saw some days ago in your excellent paper an account of the conversion of a Brahmin youth, and you assigned his poverty as the reason for his becoming a Christian. I suppose you will acknowledge, according to your own testimony, that our people, especially the Brahmins, are led astray by the study of English. To get up in the morning and not perform ablutions, to sit and talk a foreign language, to eat meat and drink liquor, to become a deist and revile the Hindu religion,—I do not think you regard such as Hindus. I consider that they have all changed their religion, and I do not know in what category you would place those who, having given up their own religion, and without embracing another, are living irreligious lives. Our children, great and small, come into this irreligious society, and poverty is the cause of this. Then why should you dislike it that one youth has left this ungodly company and gone to another religion?

“The reason for my writing is that I too, like this youth, desire speedily to change my religion and go to the fold of the Christians. And the reason of this is, my people are becoming more and more irreligious day by day. I cannot live according to my religion, and I have no desire to; and even were there a desire, I have no confidence in my religion. I don't understand the Hindu religion, and I find no one who does understand it. Therefore it will be well if some one will tell me before I become a Christian what the main doctrines of Hinduism are. There are four castes in the Hindu religion. This I do not assent to. All men are one. Keep up these distinctions at home if you wish. But I do not regard that as a divine religion that allows the Brahman to go into the house of God, and forbids the Mahar to go. All are born sinful. All except the infidels hold this opinion. Different religions have different methods of washing away sin.

“According to the Hindu religion, a man must spend his

whole life in wearisome labors to get rid of sin ; and after all he don't know in what state his future birth will find him. For this reason the Hindus have lost ambition and are brought down to the dust. The method of washing away sin in the Christian religion is rational. It is not necessary to kill the body. There is no need of austerities. Bathing is for cleanliness. The way of eternal happiness is the same for all, and there is one worship for all. The Mahar is nowhere forbidden to read the Veda. Do not get angry, and do not give some idle answer to create a laugh. Now or at some future time this matter is to be investigated.' "

JAPAN.

THE recent progress and development of the empire of Japan has been a wonder to observing people. Missionary work was commenced there by Francis Xavier as early as the middle of the sixteenth century, and there were a large number of conversions, including nobles and princes. But the overbearing manner of the Portuguese and Spanish merchants aroused antagonism on the part of the natives, which grew into distrust, resulting in an edict for the banishment of the missionaries in 1587. In 1597 twenty-three priests were put to death. Persecutions followed, and churches and schools were torn down. About 1629, a conspiracy was detected between the Portuguese and some of the Japanese to overthrow the government and establish the Papal See upon its ruins. This caused such excitement and indignation that edicts were promulgated, forbidding any Christian, or even the Christian's God, to enter the country.

The *Missionary Review* says: "The exact form of this ancient edict is worth preserving: 'So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan ; and let all know that the King of Spain himself, or the Christians, or the great God of all, if he violate the command, shall pay for it with his head.' "

Rebellion on the part of the native Christians, and the slaughter of thousands of them in consequence, culminated in the closing of Japan to foreigners. Until the middle of the present century, Japan remained a hermit nation, with ports closed against all commerce. We give the story of the re-opening in the words of Dr. A. T. Pierson, in the *Missionary Review* :—

“The ports of Japan remained shut even against vessels of commerce, until the middle of the present century. In 1852, in consequence of complaints as to the treatment of American seamen wrecked on the Japanese coast, the United States sent Commodore M. C. Perry with an expedition to demand protection for American ships and their crews and secure a treaty for purposes of trade.

“In 1853, on the Lord’s Day, he, with seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, from an open Bible he read the one hundredth Psalm, and then, with his crew, sang Kethe’s version :—

“‘All people that on earth do dwell,’ etc.

“It was the signal of a peaceful conquest, without firing a gun or shedding a drop of blood. Commodore Perry delivered a letter from the President of the United States to the Emperor ; and on March 31, 1854, negotiations were concluded and the treaty signed, followed by similar treaties with Britain, Russia, and Holland.

“During these thirty-five years the progress of Japan toward the civilization of the Occident has been without precedent or parallel. Between thirty and forty millions of people within the average life-time of a generation have changed in everything. Intellectually, socially, politically, religiously ; in government, education, and religion ; in individual life and family life ; in trade and manners ; in army and navy, finance and political economy,—they are scarcely recognizable. A young Japanese convert, a student in Johns Hopkins University, said lately in

Bethany church, Philadelphia, that 'nothing is left as it was thirty years ago, except the natural scenery;' that 'the Light of Asia is fading and waning; but while it is at its sunset, the Light of the World is rising on that island empire.'

"The Mikado is showing himself one of the most progressive sovereigns in the world, and the people do not lag behind. In building ships and machinery; in projecting lines of railway and telegraph; in establishing schools and universities; in cultivating mind and soil; in postal system and political economy; in banishing feudalism and disestablishing Buddhism; and in a hundred other radical changes and giant strides, Japan is astonishing mankind. If it be true that the newspaper is an index of civilization, Japan thirty years ago had not one; now she has more than Russia and Spain combined, or all Asia besides.

"Meanwhile Japan is going everywhere. The sea, no longer her 'bulwark,' is now her 'pathway,' and at every European capital are Japanese representatives. Caste distinctions are giving way to democratic ideas, and the old cumbersome alphabet to Roman characters; there are new coinage, new tax system, new social life. In 1881 the total of literary publications was about 5,000, and in one year the total increase of pupils in schools was 200,000.

"At the beginning of the year 1886, the old ministry with its privy council gave place to the modern 'cabinet,' and the Mikado decreed the intelligent re-organizing of the whole administration. The new cabinet embraces eleven departments; the President and Premier, the Minister of Foreign Affairs, and the head of the Department of Education are believed to be the most progressive men in the empire. Official orders decreed the organization of the Imperial University at Tokio, with five colleges of law, medicine, engineering, letters, and science, and branch institutions in four other cities. The people accepting the new *regime* are to choose a constituent assembly in 1890.

"The calendar of Christian nations has displaced the pagan,

and since 1873 *Anno Domini* determines all dates. In 1876 the national 'fifth day' gave way to the 'one day in seven' as a day of rest. The ancient edict against Christians is a dead letter; editors, orators, authors, and statesmen openly advocate absolute toleration, and as a measure of political economy advise the acceptance of Christianity as a state religion. Mr. Fukuzawa, who some years ago publicly urged that Christianity be not even tolerated, now with equal vehemence urges the *adoption of Christianity by the Japanese*; and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan ethically and socially.

"Dr. Gracey says: 'Japan is ripe for the Christian religion as no other country is on the globe, and *may become Christian by royal decree in a day.*'"

"About thirteen years ago the first Protestant church was formed with 16 members; now there are 250, with 25,500 members. In five years the number of Protestant missionaries in Japan has increased from 240 to 443; the number of native ministers from 50 to 142; of licentiates and helpers from 160 to 287. But best of all, the church members, *in five years*, from 1883 to 1888, grew *more than fivefold*, from 5,000 to 25,514!"

KEUKA COLLEGE AND ASSEMBLY.

BY THE REV. GEO. H. BALL.

ON the west side of Lake Keuka the Central Association has located a College and Assembly combined. This was Crooked Lake on maps ten years ago, but is now Keuka, pronounced *Kewka*, the Indian name for crooked. The lake is twenty-two miles long and on an average about a mile wide, and has an arm about eight miles in length. It is a clean, beautiful sheet of water, abounding with such fish as trout, bass, and pickerel, and is skirted by vineyards and orchards, making a landscape of unusual beauty.

In October, 1887, one hundred and fifty-seven and a half

acres, with about one hundred and sixty rods frontage on the lake, were purchased at \$100 per acre. Then the plan of the project was disclosed, and a subscription of about \$50,000 made by citizens of Yates County to aid in its development. The farm was laid out into streets and avenues and lots, setting apart eighteen acres for a college campus, and about thirty acres of grove for assembly purposes. The lots are 50x100 feet, and are sold for from \$100 to \$300 a lot. About five hundred lots have been sold, yielding about \$70,000. Three hundred lots are still unsold, valued at \$50,000.

The principal college building is 200x60 feet on the ground and three stories high, exclusive of basement and mansard roof, or five stories to be in actual use. The brick walls are up, and at the present moment the roof is going on with speed. The contracts require the completion of the building Jan. 1, 1890. The cost will be not far from \$50,000.

It is designed to use this building during the summer vacation for hotel purposes, and thus derive an income for the advantage of the college. This lake is now an attractive place of resort, and there is pressing demand for more hotel accommodations. Adding the Summer Assembly will increase this demand, so that we are quite sure of a revenue from our building at a time when school buildings are usually unoccupied.

Among the purchasers of the five hundred lots already sold are families that will build for the purpose of educating their children. Our churches in New York are chiefly in the country, or in small villages where educational facilities are not of a high order, and families must either forego the advantages they desire, or send their children from home at just the age when children need the influence of their parents, and parents need the children more than at any other period of life. Hence many prefer to rent out their farms and keep the children at home by moving to the vicinity of the college. In that way we expect to create a village around the college and secure considerable patronage. Already about twenty-five cottages are

erected, or are in process of erection, and many more are contemplated in the near future. By the time the college shall open, a respectable village will adorn the beautiful park on the lake.

The College and Assembly are both owned by and to forever remain under the control of the Central Association, that the sad experience of Whitestown Seminary may not be repeated. We need a college in New York and must have one to save our young people to our churches. A very small fraction of them go to Hillsdale or Bates; nine-tenths at least go to schools which educate them away from our people. Since losing Whitestown, we have suffered much in this way; and after waiting many years to allow other colleges to become established, we feel in duty bound to found a school the Association can call its own, to which our children can go and the parents go with them. But to do this required a financial miracle, the creation of a large sum of money out of nothing, as a basis and an inspiration to our people; a plan also which should challenge their enthusiasm and offer them homes under the shadow of the school. God wrought the miracle, led us to the plan, and the development proceeds briskly.

WHAT OF THE NIGHT?

BY THE REV. ERNEST G. WESLEY.

WHAT of the night? Doth morning dawn?

Yes. O'er the distant hills the rays

Of sunlight glory seem to shine

Upon earth labor done. Now called

From many painful fields of toil,

The laborers return. They bore

The burden and the sultry heat

Of weary days. They fainted not,

Sustained by thought of Him who trod

For them the path of pain untold,

Unuttered and unknown by man.

They labored on beneath His smile —

So sweet, so full of love, so kind
And tender, as it shone on ways
He pointed out. They heard his voice:—
“Toil here for Me, dear child of Mine,
And rich reward thine own shall be,
E'en precious souls redeemed from sin.
I know the way seems dark, but soon
Shall end thy toil, and thou shalt bring
Thy garnered sheaves. And thou shalt stand
Among My well beloved ones :
All sorrow passed away. Each tear
Transformed into a glittering pearl.
Each sigh, perfumed with fragrance rich
And pure, unto thee shall return
Embalmed in clouds of odors sweet.
Each wound and scar of service true,
A beam of light upon thy brow,
Shall show thy love, thy faith in Me :
Declaring to the throngs who bow
Before My throne, that thou didst bear
For Me the cross.” And as they heard,
All toil grew sweet, and pain a smile.
But now their work is done. Glad joy
Is theirs. No more the burning sun
Nor winter's cold ; no more the pain.
The former things have passed away,
And “Harvest Home” has come. The Lord
Now calls the lab'ers to His rest.
The burdens of the past no more
Oppress. The long, long strife is o'er —
And Heaven dawns ! Hosannas glad
Their welcome ring through halls of song.
Now silence reigns, and on the hush
Of glory's stillness fall the words
Of Christ, their Lord, their King and God :—
“My Home is thine. Prepared for you
Behold the mansions bright. Receive
The star-gemmed crown thy faith and love
Hath won. 'Tis thine to walk with Me

By cooling streams, o'er verdant plain, —
Beneath the shade of Love Divine
To rest; not tired, but to enjoy
The peace, so deep, of heaven's fullness.
The gates are opened wide for thee,
The streets of gold thy feet may press
Forevermore. No pain, no death,
Sha'l fright thy joy. No fear, no doubt,
Thy peace disturb. Thy work is done
On earth. I bid thee to My home —
To life and joy, to love and rest;
For faithful hast thou been to Me,
And now I make thee heir to worlds
Of light and endless blessedness.
Come in, dear child, all Heaven is thine."
Once more they hear, and follow Him
Still where He leads, through gates of pearl,
Up streets of light. And lo! at last,
Before the Throne their rich reward:
The ransomed ones their toil has won
From sin to Christ; each soul again
Ablaze with love. And greetings sweet
From lips and heart, from eye and hand,
Of these they led to Christ, suffice
To fill their cup — already full!
And this is all they ask of Him —
The golden sheaves well gleaned, and Christ
Their Lord — His smile, His love, His home.

Providence, R. I.

KOREA, THE HERMIT NATION.

THIS country has been suddenly thrown open to evangelistic labor after centuries of strict isolation. Its territory is partly peninsular and partly insular; the peninsular, which extends southward between the Yellow Sea and the Sea of Japan is about 400 miles by 150, and shaped like Italy. Numerous adjacent islands constitute the Korean archipelago, chiefly of granite rock, some rising 2,000 feet above sea-level. The pop-

ulation cannot vary far from that of Siam, from eight to twelve million. The climate differs greatly in the north and south; and in vegetable and mineral products Korea compares favorably with other lands.

The predominant religion is Buddhism, though there are some Confusionists and Shintuists. Indeed, religiously, Korea seems a cross between its two immediate neighbors, China and Japan.

Since 1882 Korea has been opened to American commerce; and the key used by God to unlock this empire to the Gospel was the medical mission. Somewhere between the sixteenth and eighteenth centuries Romanism was carried into this country by papal converts from Japan and China. About one hundred years ago Senghuni, a distinguished official, professed conversion and was baptized under the name of "Peter"; the missionaries were popular, and the more educated classes saw that even this corrupted form of Christianity was an improvement upon paganism. The government became alarmed; the priesthood led on a persecution, and the Catholic converts recanted, fled to China, or endured torture and martyrdom. In 1835 Roman Catholic missions again found a way into Korea; the Jesuits claimed 15,000 converts, even as late as 1857, after being again driven from the field.

In 1876 Korea made the first complete treaty with her neighbor, Japan, across the channel; six years later, partly through the aid of the great Chinaman, Li Hung Chang, a similar treaty was made with the United States. In 1884 the Presbyterian Board, at the solicitation of Rijutei, a Korean of rank, who was converted while representing his government in Japan, established a station at Seoul, H. N. Allen, M. D., a medical missionary from China, going there. General Foote, the American resident Minister, appointed him physician to the legation. Dr. Allen was simply tolerated at first; but during a revolt in Seoul several persons of rank, who were wounded, recovered under his care; he saved the life of the king's nephew, Min

Yong Ik. His skillful treatment, so in contrast with the methods of the native doctors and surgeons, whom he found trying to stanch the wounds with wax, won the admiration of the Koreans. The king's nephew declared that they believed him "sent from heaven to cure the wounded." The gratitude of the king for his medical services to the royal family found expression in the encouragement given Dr. Allen to build a government hospital, which the king names *Hay Min Lo*, House of Civilized Virtue, and which is under the care of the Presbyterian mission and the supervision of Dr. Allen. The mission was begun in 1884. Rijutei proved a true helper to the mission, and devoted his energies to giving the Koreans the New Testament in their own tongue. Mr. Arthington of Leeds paid for printing three thousand copies of the Gospels of Luke and John; and so the last door opened for the admission of the Gospel.

There is every indication that here, as in Japan, God is going to work a great change, whereat we shall all marvel. Papal missions, with all their perversions of Christian doctrine, God used to prepare the way in part for the entrance of the Gospel. Japan, waking to the knowledge of God, has been a help to Korean evangelization. Fragments of evangelical truth, brought by stealth from the Sunrise Kingdom, found their way to the heart of Rijutei. Years passed by, and the crisis came. Rijutei was the means of saving the life of the queen, and so earned favor with the king. At once he went to Japan, where he learned the way of Christ more perfectly; and so was led to undertake, like Luther, to give his own countrymen the Word of God in their own tongue. Here is another proof of God's seal on the work of missions. A few years ago we were just beginning missionary teaching in Japan; and now Japanese converts are proposing to go to Korea as evangelists!

The work in Korea has, during the last two years, been making rapid progress, the propagation of Christianity among the natives being approved formally by government. Here espe-

cially the importance of medical missions is seen. Dr. Allen first gained access by medical skill, and was rewarded by the royal confidence and that of the court. Mrs. Bunker is the queen's medical attendant, and the success of all these accomplished physicians and surgeons has not only won for them distinguished favor, but has helped vastly the cause of missions.

The work of the clerical missionary, Rev. H. G. Underwood, has been highly prospered. In 1887-88 a church of thirty members suddenly sprang up, and the outlook grows brighter every day. Several applications for baptism have come from the old capital, Song Do. He thinks Korea will advance more rapidly than even Japan.—*Missionary Review*.

MISSIONARY COSTUMES.

RECEIVED for costume-fund:—

"Good Cheer Band," North Berwick, Me. \$1.00

Send contributions or orders for exercises with costumes to
Miss Kate J. Anthony, 40 Summer St., Providence, R. I.

THE SECRET OF A HAPPY DAY.

Just to leave in His dear hand,

Little things;

All we cannot understand,

All that stings;

Just to let Him take the care,

Sorely pressing;

Finding all we let Him bear

Changed to blessing;

This is all! and yet the way

Marked by Him who loves thee best—

Secret of a happy day.

Secret of His promised rest!—*Sel.*

FROM THE FIELD.

VACATION AT THE SEA-SIDE.

IT is not often that we indulge in such a thing, and when we do, there are few suggestions of the American "sea-side resort." A house to live in, sea-air, and sea-bathing — that is all. And that is quite enough to satisfy us. All the wood for cooking and all the water for drinking have to be brought seven miles. So also has the most of the milk for the children. We have had two cows brought from Jellasore with the milch goat, but they all put together give no more than a quart and a half of milk a day. There are three families of us, and we have to take care of eight children, ranging in ages from two to ten years.

It is an interesting sight when we all go to the beach together for a bath. The wonder is, which of all enjoys the water most. Judging from demonstrations, it will fall to the little tots, and it is very difficult to get them to come out of the water when they have been in long enough. When the tide is out, they take as much delight in paddling about in the water an inch deep in search for shells. The shore is so nearly level that when the tide recedes it goes out about three miles, and that distance would be dry but for the fact that the strong monsoon gale is continually blowing, and that keeps just a little water spread over the whole ground. In this the little shells are seen, and all the children, as well as some of the grown folks, like to pick them up and preserve them. Large shells are not found in such shallow water.

There are sharks, but these dangerous fishes also demand deep water, and what we lose in shells we gain in avoiding the visits of the sharks. But small ones come at the time of flood tide. The nets of the fishermen often catch them, and some-

times sharks that see a fish caught in a net take that opportunity of getting a meal without the trouble of working for it. There are also sea-serpents. They are caught in the drag-nets every day. The natives are afraid of them, and say their bite is fatal if the victim has not the strength to recover. These reptiles are like land snakes in appearance, but the color is different, being a very light green below, with darker green spots on the sides and back. It is convenient and pleasant for us to think that when we are in the water the snakes will look out for and flee from us the same as they do on land.

For some days after coming here, we had no opportunity of bathing, for the reason that the tide was inconvenient. We dare not go out in the middle of the day, the heat of the sun not admitting it, and when the tide is "full" about that time, we have to content ourselves with driving in our little dog-carts along the dry, hard beach in the morning and evening time, and in paddling in the shallow water. But now the moon is waxing, and besides getting higher and higher, the water is getting deep nearer and nearer the time when we can go into it, i. e., early morning and late afternoon. The water is very warm, much more so than the atmosphere, at the time we bathe. At five o'clock one afternoon, when the atmosphere recorded 86 degrees above zero, the thermometer in the water showed 92 degrees.

The natives catch fish by drag-nets and set-nets. The former are about five hundred feet long, and are composed of a number of little pockets strung along for that distance, and having the mouths open as they are dragged. Two men work one. One stands still for the pivot, while the other swings around in a circle, and when it is completed they both come together and pull in whatever has been caught. The set-nets are straight, and some of them a quarter of a mile long. They are fastened at the top and bottom of short poles that are stuck in the sand, and thus kept in a perpendicular position. The tide comes in, and whatever fish come against the net are

caught in it by the gills and held there till the owner comes, as the tide ebbs, and captures them.

We live largely on fish, which are cheap and good. When the small shark was caught, some of us wanted to have him for breakfast, but the ladies' objections overruled, and he was thrown away. The natives also heartily concurred in that decision, saying only the very lowest caste Hindus ever eat shark!

Chandipore, May 11, 1889.

H. M. B.

HELPS FOR MONTHLY MEETINGS.

(See articles on Japan and Korea.)

WHEN and by whom was missionary work begun in Japan?

What interfered with its progress?

Give account of events which led to the expulsion of the missionaries.

How long was Japan closed to other nations?

Give the circumstances of the re-opening of its ports.

Tell the story of subsequent growth.

What of the Mikado?

Relate further incidents of progress.

Give present condition of Protestant churches.

How is Korea situated?

What of its religion?

What influence opened this empire to the Gospel, and when?

What previous missionary work had been done?

With what results?

Tell the story of later missionary efforts.

What growth during the past two years?

FOR three thousand years there existed but three versions of the Holy Scriptures. To-day they may be read in three hundred and fifty of the different languages that are spoken.—*Ex.*

This was followed by a paper on "Union," by Rev. A. Given, which was kindly received by the audience. He says that "man and his enterprises have suffered, because he has not shared his plans and responsibilities with her who would gladly have stood by his side, not so much to secure her rights, as to do her part as an accountable, capable helper." Speaking of the Woman's Society, he said, "It just had to be. It was not what should have been, but was best under the circumstances." But "when the conditions have so changed that men and women can, as peers, plan and work together on these benevolent lines, then it will be inconsistent for them to work separately."

He urges that the church should assume control of missionary work, and "when the churches, composed of men *and* women, shall work together, then we shall not need two organizations to collect funds from the same field, nor to disburse those funds for a common work on the same ground."

He thinks all must be agreed as to the desirability of such a union, yet, "there is chance for a great diversity of opinion as to how long a time will be required to so modify the conditions which rendered the Woman's Society a necessity, that more can be accomplished by consolidation than by continuing the separate organizations." But "when a thing is *right*, and the tide of interest, enthusiasm, and hopefulness, is turned *toward* its attainment, then the prophets are often outstripped and the doubters left in the rear. As I figure the results from the Free Baptist signal stations, the indications are that one may not have to wait so long as many suppose for the time when the enthusiasm and consecration of hearts, bent on the attainment of one and the same object, shall find fittest expression in a united force that shall conquer the little opposition remaining to the work in our churches, and overthrow and hurl in the sea the *mountain* of indifference."

This paper was followed by a candid discussion of the question, by Mr. Wade, Mrs. Bachelder, Mrs. Brewster, and others, all agreeing that union, in the *right* time, is desirable.

In the evening Mrs. Brewster gave an instructive and interesting address; subject, "Light in the Darkness." She spoke of many of the organized agencies in Europe and America, by means of which light is penetrating the darkness. Surely where "sin abounds, grace does much more abound."

Friday morning the chapel of the Temple was filled with eager listeners to Sarah S. Windsor, M. D., who gave a "Practical Talk to Women." Many thanks are due Dr. Windsor for her clear and intelligent treatment of subjects in which all women should be interested.

In the afternoon, Mrs. D. Lothrop (Margaret Sidney) and Mrs. M. A. W. Bachelder read papers of a very practical and entertaining character. These papers, by permission, are reserved for further use in these columns.

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Besides the Woman's Convention, the Bureau has had the charge this year of the Children's Normal Class, conducted by Miss N. I. Aageson, and the Intermediate, by Mrs. Metcalf; also a Children's Mission Hour, by Mrs. L. G. Clark, Miss C. Emery, and Mr. O. T. Hill. For the faithful work of these teachers, the Bureau owes a debt of gratitude.

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Curtis Home, the property of the Bureau, with doors wide open to all comers, has been successfully managed by Mrs. Buzzell of Rochester, N. H. The Home was full of guests during the Convention, and a happy home it was.

The Bureau has a large field of usefulness in the future ; it can do very much socially and educationally for Ocean Park, but it must have money and members, if its legitimate work is *well* done. The small number who attended the business meetings emphasized the need of a large number of *active* members. The yearly fee is only fifty cents. Can we not have at least two hundred members? Many of those who joined last year have not paid the fee for this year, and still many more are needed for the work.

Remember, this is a society of men and women ; practical union is being tested by it. What answer will it give to the question, "Is union desirable?" This will depend upon the number of women *and* men who join the society and work *together* for its upbuilding. It is hoped that a *large* number will forward their membership fees, *at once*, to Mrs. J. C. Osgood, Harrison, Me, and when the annual meeting of the Educational Bureau comes again, every member will be present and help in the management of its work,—a work for our whole denomination.

"Get out of the ruts ! Climb—aspire to the sky !

You can hew your path if you will !

There are new, lovely sights for your vision to spy,

When the summit you gain of the hill.

There fair, sun-lighted plains lie awaiting your feet,

There are jewels, a monarch might wear,

In the untrodden paths where *they* only can tread ;

The brave souls ! who have courage to DARE."

WORDS FROM HOME WORKERS.

MAINE.

THE following resolutions were passed by the Young Folks' Mission Band of East Otisfield, on the death of Villa D. Wardwell, the first member of this society who has been removed by death : —

IN MEMORIAM.

Whereas, Villa D. Wardwell was a member of the Young Folks' Mission Society, and one dearly loved for her goodness and purity of character ;

Resolved, That as members of this society, we take this method of expressing our love for, and appreciation of, her, and of her helpful and Christian life.

Resolved, That we hereby express our sympathy for her bereaved family.

Resolved, That a copy of these resolutions be sent to the MISSIONARY HELPER ; also to the parents of the deceased, and that they shall be entered on the books of the society of which she was a member.

NETTIE W. KEMP,
BERTHA A. JACKSON, } *Committee.*
ESTELLE O. KNIGHT,

Otisfield Q. M.—The Woman's Missionary Society of the Otisfield Q. M. met with the East Hebron church June 5. The president, Mrs. L. A. Towne, present. The exercises consisted of singing, recitations, select reading. "The Missionary Clock" was recited by twelve young ladies. By request, a collection of \$5.25 was taken at the close. This Q. M. has six Auxiliaries and two children's bands, with a total membership of about seventy. Seventy-seven dollars and twenty-five cents have been raised during the year.

MRS. E. H. ABBOTT, *Q. M. Sec.*

MICHIGAN.

The fifth annual meeting of the Woman's Missionary Society of the St. Joseph Valley Y. M. met with the Y. M. at the Summerville church May 24, 1889. At the business meeting Saturday morning, Mrs. E. French was re-elected president, and Mrs. Theo. Cook secretary and treasurer. Saturday evening the public meeting was conducted by the president. A well arranged programme was carried out, in which many practical and impressive thoughts were presented, such as should stimulate us to acquire more knowledge of the needs and condition of those in pagan lands, and incite new interest in helping to spread the Gospel, by being more fully in sympathy with the Spirit of Him who gave the injunction, "Go ye and spread my Gospel to every land," which command has never been revoked.

The following resolutions were passed on the death of our esteemed sister, Mrs. F. R. Randall, who departed this life Jan. 11, 1889:—

Whereas, We, the Free Baptist Woman's Missionary Society of the St. Joseph Valley Y. M., have sustained a great loss in the death of Sister F. R. Randall; therefore,

Resolved, That in view of her faithful work, her untiring devotion to the interests of the mission cause, we desire to express our appreciation, our tender love, and great respect for her.

Resolved, While we regret the sad blow, and mourn our loss, we rejoice that the memory of her life is a precious boon left us that cannot be removed.

Resolved, That while we see the arduous workers "one by one gathering home," to hear the "Well done, good and faithful servant," may we who "tarry yet a little longer" be earnest, persistent, and true to our trust, that by and by we may meet again. We would extend our sympathy to the bereaved family, praying that God's sustaining grace may be with them.

LOMA GARWOOD,
MRS. B. F. BEESON, } *Committee.*
MRS. J. C. KYLE,

MRS. THEO. COOK, *Secretary.*

The W. M. S. of the *Cass and Berrien Q. M.* held its annual meeting with the sisters of the Porter church on the 15th of June. Mrs. L. Dibble was re-elected president and Loma Garwood secretary and treasurer. The exercises on Saturday evening were very interesting. Good reports were received from three Auxiliaries and one Mission Band. Collection, \$4.12.
MISS LOMA GARWOOD, *Sec.*

MASSACHUSETTS.

REPORT OF F. B. W. M. S. OF THE MASSACHUSETTS ASSOCIATION.

The Woman's Mission Society of the Massachusetts Association held a meeting June 19, at Chelsea. After the usual devotional exercises and reports, Mrs. J. M. Brewster interested the audience with a description of Harper's Ferry and its needs. Twenty-five dollars were given for this cause by the society, which now has forty-two members.

During the past year, appeals for help from the West have been made, and it has been our privilege to aid in our own land, as well as in the distant field of foreign missions. We hope that our number and interest may increase, and to whatever call is made we may cheerfully respond.

LUCY F. PAUL, *Cor. Sec.*

RHODE ISLAND.

The following resolutions can only feebly express the deep sense of loss in the death to which they refer:—

Resolved, That in the death of Sarah C. Mowry this society mourns the loss of an esteemed member, and the cause of missions an earnest advocate.

Resolved, That the memory of her life—a life so true, so pure, so helpful to others—should incite us to increased activity in every Christian work.

Resolved, That we extend our heartfelt sympathy to the bereaved family, and that we send them a copy of the HELPER containing these resolutions.

MISS E. M. MOWRY,
MRS. H. F. SMITH,
MRS. S. H. BROWN, } *Committee.*



RAISING CORN FOR MISSIONS.

ONCE a wee little girl with two round, dimpled cheeks,
And with eyes like a dove's, soft and fair,
Held her kerchief at once for the kernels of corn
Which her teacher placed in it with care.

Then the kind lady said, and in tones full of love,
"Plant this corn for the Lord, whom you know;
Then water it, tend it, and shield it from harm,
And the Lord will himself make it grow."

Then the wee little girl with her treasure went home,
And quite snug 'neath her pillow 'twas laid;
The next morn, e'er the sun had sipped up all the dew,
Her neat little garden was made.

And at night she thus prayed, as she knelt by her bed,
"Bless dear papa, and mamma, and Joe;
Please, God, bless my corn, and just where it is sown,
Please don't let the mocking-birds know."

So with watching, and praying, and tenderest care,
The young blade soon appeared through the sod,
And ere long, as it grew, and the wind through it blew,
To the wee little girl it did nod.

Then in time there appeared silken tassels on high,
And bright plumes such as warriors wear;
And the bright golden corn in its cradle so soft,
The wee little girl watched with care.

And when it was ripe, and then garnered and sold,
The wee little girl danced for joy,
As ten bright silver shillings lay right in her hand,
And naught could such pleasure destroy.

But when one by one she them dropped in the till,
That the heathen her Lord might know too,
No music so sweet ever fell on her ears,
And she never such happiness knew.

Now, dear children, go ye and do likewise, and see
If the half of her joy I have told;
Plant your corn for the Lord, scatter broadcast the truth,
He'll reward you a full hundred-fold.

—*Little Helpers.*

JOE'S LIGHT.

JOE POTTER'S face was unwontedly serious and earnest as he sat by his mother's side one Sunday evening. It had been a very eventful day in his life, for he had publicly confessed Christ as his Master, and he was full of earnest resolves for the future.

"I want to give you a text, Joe, for every day and hour of your life," said his mother. "'Let your light so shine that men may see your good works and glorify your Father which is in heaven.' The world, your little world, is going to watch you closely now, to see if you are true to your professions. They will be very critical and very quick to see everything. You must not think that you can be off duty a single minute, nor feel that you are to be a follower of Christ in one place, and not in another. You must serve him and let your light shine in the playground week-days as faithfully as at church on Sundays. You must acknowledge and glorify him about your school work and little every-day duties, as well as in testifying in prayer-meeting."

"It almost frightens me, mother," said Joe.

"It need not, my boy, for the Master is always ready to help, and if we love him we are glad to live for him. But I am more and more convinced that we honor him most by our lives, in the faithful performance of the every-day duties that come to us all. If we are faithful in these, we shall not be likely to be unfaithful in the greater ones, and if we prove unfaithful in the little things, it dims our light so that those watching us find it hard to trust it at all."

"Oh, me!" thought Joe, as he went upstairs to bed; "it means more than I thought it did to be a Christian. I wish that I hadn't found so much fault with other folks. I'm afraid that I shall be just as bad, though I'll try ever so hard."

Now Joe did not like to study very well. He was a bright, capable boy enough; but he did not particularly take to his books, and was apt to spend as little time as possible over his lessons.

It gave him a little start when his mother said that he must glorify God in his school work.

"I didn't suppose the way I learned my lessons had anything to do with my being a Christian," he said to her one day.

"But, my son, ought you not to make the most you can of the capabilities God has given you? Then, too, the way that you improve your time now will decide what kind of a man you will be. Isn't it your *duty* to be as wise and capable as you possibly can? You would do your very best if an earthly king should set you a task—can you do less for your Heavenly Father? Try to look upon your lessons as something God asks you to learn for his sake."

Joe thought of it a good deal. He was sure that his mother was right, and somehow he felt ashamed as he never had before when his lessons were only half-learned.

"It makes an awful lot of difference if you think God cares about 'em," he said; "'cause you see even if you don't know it all, when your teacher hears you maybe you can answer the

question that comes to you, and she won't know but you know it all; but this way you've got to know it right through."

But one day Joe was sadly tempted. His arithmetic lessons were hardest of all, and he always dreaded them. The teacher was very strict about their working their sums out themselves. Keys were strictly prohibited; and she much preferred that they should not get outside help.

"I will explain anything to you that you do not understand, but I would much rather have you come into the class with but one sum done, if that is your own work, than with them all done, with some one's help."

One day they had an unusually long lesson, and Joe worked hard on it until the recess bell rang, but the sums would not come right, and he had to go over them again and again.

"Oh, Joe," called Dick Norton, coming to the door in search of him, "why don't you come out? We are going to have a game of ball; come on, quick!"

Now Joe liked ball fully as well as he disliked sums, and how he did want to go! But if he did, what would become of his lessons?

"I haven't got my sums done," he said hesitatingly.

"What's the odds? Mine are all done, and you can look them over. I won't say a word to help you, and you can do yours all out yourself; but it won't take long if you just see how they go. Hurry up and come on, we're waiting for you."

Joe hesitated; he had worked hard. What harm could there be in just looking at them? As Dick said, he could do the work himself.

"Let your light so shine" — something whispered the words in Joe's ears, and he stopped. Should he be glorifying God? Was it being faithful and letting his light shine to do as Dick proposed? What would Dick really think of it? There was only a minute of hesitation, then Joe looked up.

"I want to come awfully, Dick, but I mustn't to-day, for I haven't got my lesson."

"But you can look at mine; it won't take you a jiffy when you see your mistake."

"Thank you, but I wouldn't feel quite right about it, you know," said Joe, firmly. He was so sure now that it would not be letting his light shine.

"Well," said Dick to himself, as he went slowly back to the playground, "I'll have to give in: it's more than talk with Joe if he will give up a game of ball to peg away at his sums when he could get help as easy as not. I didn't take much stock in him at first, but I've watched him close, and he does more than talk: he lives up to it like a man."—*Kate Sumner Gates.*

DAISY'S GARDEN.

DAISY came hopping down-stairs on one foot. "Mamma," she said, with her good-morning kiss,—you can't guess what I'm going to do to-day,—work in my garden, pulling up weeds!" Mamma nodded, and waited to hear more. "Do you know what I mean, when I say that, mamma?"

"I think so, dear."

"Well, I'll tell you better. My garden, that's my heart, and the weeds, are naughty things I do, and words I say. I've pulled up some already. Sister said, 'Daisy, bring me that button-hook,' and I said, 'I'm a using it myself,' and she called, 'I can't wait,—hurry,' and then I was just going to say something cross when I thought, 'that's a weed!' and I took her the buttoner, and she never knew I even felt like being cross."

When school was out, the little gardener came home with a tired look in the big blue eyes. "Mamma," was the first word, "I've pulled up lots of weeds to-day; seems as if my garden don't grow anything else."

Mamma took her on her lap and pressed loving kisses on the little face. The pretty lips quivered. "I'm real tired," she said; "it's just pull, pull, all day, and I don't believe I'll ever get them up. Fast as I think I've dug up the last one, and am

going to be real pleasant, somebody does something, and one grows right up again. That girl that sits by me in school keeps a pulling my hair, and I spoke to her real kind, three times, and asked her not, and mamma, she did it again, and I just turned and looked at her, and said, 'I'm pulling up weeds to-day, or else I'd be real cross; please don't do that again, 'cause I'm afraid I will be next time, and I don't want to,' so she stopped. But my garden is all weeds!"

Mamma put the little one gently from her knee, crossed the room, and from the bureau drawer took a card; it was a picture of a fair one, in a white robe, and he was in the midst of tall white flowers, and his hands were full of them, and around the picture circled the words, "My beloved has gone down into the garden to gather lilies."

"Mamma," said Daisy, "I won't spend so much time on the weeds. I'll plant lilies. Can I take that girl some flowers to-morrow?" And mamma said "yes," with a loving kiss.—*Missionary Journal.*

God's angels drop, like grains of gold,
Our duties midst life's shining sands;
And from them, one by one, we mould
Our own bright crowns with patient hands,
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy act a gem
In glory's kingly diadem,
Which we may daily richer make.—*Sel.*

EDITORIAL NOTES.

IN this wonderful day of types and printers' ink, strange things sometimes occur which can never be accounted for. One of these crept into the July HELPER, when in the article on the "Islands of the Sea" the author was made to say that "Of the Sandwich Islands Cuba is hopeful ground," instead of West India. Mrs. H. thinks it must

have been a mistake in copying. The Editor wishes, however, to share in the responsibility, for not having noticed the error in reviewing. Articles so well prepared as that are generally looked over somewhat mechanically, and it is not perhaps strange if sometimes either grammar, rhetoric, geography, orthography, or some other phy, fails to receive due recognition. . . . The Parsee lady recently appointed as tutor in Ahmedabad Art College last year graduated in Bombay as Bachelor of Arts. Such an event is one among many which awaken great hopefulness for the future of women in India. . . . It is said to be now no uncommon thing for women of high position in London to engage in business to increase their income. Lady Granville Gordon started the movement, and others have followed. . . . Of the municipal vote in Kansas last spring, it is said that fully one-third of the ballots were cast by women. Five women are serving as mayors, and twenty-five are on city councils. A dozen are county superintendents of schools, and a number are acting as clerks or treasurers.

GEN. T. J. MORGAN, recently appointed Commissioner of Indian Affairs, has given the following instructions, which must merit the hearty approval of every Christian and patriot : —

“ Hereafter, when inspecting Indian agencies, you will carefully ascertain and report as to the general reputation of such trader for honesty, fair dealing with the Indians, and good influence among them. You will also report specifically as to the quality and sufficiency of the stock of goods kept by the trader ; whether he sells intoxicating liquor under any disguise, or arms, or fixed ammunition, or trades with the Indians for goods furnished by the Government, or in any way violates the letter or spirit of Sections 23, 31, and 33, relating to the above ; whether his store is kept open on Sunday ; whether it is used as a resort for loafers, and whether gambling, demoralizing dances, or any other practice or amusements hurtful to the Indians are allowed upon the premises.”

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1889.

MAINE.

Atkinson, Mrs. N. Trask.....	\$2 00
Dexter, a friend.....	2 00
East Livermore auxiliary, \$4.28; Floral Club, \$5.00; for F. M.....	9 28
East Corinth, Mrs. M. B. Win- gate.....	17 50
East Corinth, Mrs. L. Eliot....	1 00
Houlton auxiliary for general work	5 19
Kenduskeag, Mrs. F. S. Emer- son, \$1.00 for Bible women; Mrs. J. J. Banks, \$1.00 for F. M.; Mrs. E. Braun, .25....	2 25
Lewiston auxiliary, Main St., \$2.66; outfit and passage of missionaries.....	21 00
Maine Western Y. M. auxiliary, collection	6 51
North Berwick, 1st church, one- half each Ragged School at Midnapore and Indian School at Harper's Ferry...	7 85
North Lebanon auxiliary for Chandu Missa.....	2 00
Ornville, Mrs. Mary Morgan, general work.....	1 00
Saco auxiliary, general work...	30 00
South Dover, Miss A. C. Lam- bert for Mrs. Burkholder's work.....	1 00
South Gorham, Mrs. A. M. F. Bickford.....	2 00

NEW HAMPSHIRE.

Ashland Y. P. Society, for sup- port of Ashland school at Midnapore....	6 25
Alton, 1st church, for Mgs., Lightner and Miss Butts..	75
Alton church, outfit and passage of missionaries.....	4 00
Carroll church	1 36
Chickville church, Mrs. Light- ner and Miss Butts.....	2 32
Danville auxiliary.....	10 00
Jackson, Mrs. Dollie Hazelton, for Mrs. Lightner and Miss Butts	3 00
Lisbon Q. M. collection.....	11 34
Laconia, Mrs. Dr. Wiley, out-	

fit and passage of mission- aries	\$5 00
Lake Village church.....	1 75
Melvin Village church, for Mrs. Lightner and Miss Butts...	1 25
Meredith Village auxiliary, for Mrs. Lightner and Miss Butts	5 00
New Hampshire Y. M. collec- tion, for the same.....	16 81
New Durham auxiliary, for the same	10 00
New Hampton Y. L. mission- ary society, for Miss Butts's salary.....	12 70
Portsmouth S. S. concert col- lection, \$4.00 for outfit and passage of missionaries; \$4.79 for room at Storer College.....	8 79
Tamworth Iron Works church, for general work.....	8 00
Wolfboro, 1st church, Mrs. Lightner and Miss Butts..	4 00
Water Village auxiliary, for same	2 50
Wilmot Flats S.S., Miss Butts's salary, \$2.00; Mrs. Light- ner's, \$1.00.....	3 00

VERMONT.

South Strafford auxiliary, for Mrs. Smith's salary.....	5 00
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MASSACHUSETTS.

Lowell auxiliary, Chelmsford St., for Sumatti with Miss Coombs.....	12 50
Wellesley, Mrs. O. S. Bean, F. M., \$6.00; school at Har- per's Ferry, \$2.00	8 00

RHODE ISLAND.

Auburn church, Miss H. Phil- lips, \$2.00; Storer College, \$5.00	7 00
Auburn, Mrs. R. Reynolds, for H. Phillips.....	1 00
Block Island children's mis- sionary society, for Miss H. Phillips.....	4 77
Georgiaville church, for same..	5 00

Greenville auxiliary, for same..	\$10 00
Providence, Friends of Western work	1 00
Providence auxiliary and "Little Helpers," Park Street, Storer College, \$7.50; Miss Phillips, \$5.00; balance L. M., Mrs. L. A. Freeman...	12 50
Providence auxiliary, Pond St., Miss H. Phillips, \$5.00; Storer College, \$7.50.....	12 50
Providence auxiliary, Greenwich St., Miss H. Phillips..	6 25
Providence, "Cheerful Helpers," Miss H. Phillips, \$6.25; Storer College, \$12.50	18 75
Rhode Island District, for Miss H. Phillips, \$10.00; Storer College, \$5.00; western work, \$5.00; L. M., Lydia Harris Andrews.....	20 00

MICHIGAN.

Brownsville auxiliary, one-half each H. and F. M.....	1 80
Cass and Berrien Q. M. collection, for same.....	3 20

IOWA.

Fairbanks, Mrs. H. E. Sanborn, "Birthday Offering," one-half each H. and F. M..	70
Fairbanks auxiliary, one-half each H. and F. M.....	5 55
Masonville collection, by Miss I. Phillips.....	6 08
Tripoli auxiliary, for F. M.....	7 00

WISCONSIN.

Winneconne missionary band, Storer College, \$10.00; F. M. \$5.00.....	\$15 00
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MINNESOTA.

Janesville auxiliary, for zenana school.....	3 00
Janesville auxiliary, for Coldren fund.....	5 00
Minnesota Y. M. auxiliary, for same	7 00
Welcome auxiliary, for same...	6 00

NEBRASKA.

Long Branch auxiliary, for same	2 50
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PROVINCE OF QUEBEC.

Bulwer, Mrs. P. Coats, for Mrs. Smith's salary.....	1 00
Compton auxiliary, for same...	7 30
Stanstead Q. M. auxiliary, for same	4 75
Stanstead auxiliary, for Emily..	6 00

NOVA SCOTIA.

Brooklyn, Miss M. S. Oran, .75; neice, .25.....	1 00
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MISCELLANEOUS.

A friend.....	2 00
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Total\$437 55

LAURA A. DEMERITTE, Treas.

Dover, N. H.

